

Christianity Restored

To Its Primitive



PURITY,

Or the Mercenary

Church Reform'd;

Being an Abstract of a

SERMON,
PREACHED

At Oak-wood Chappel in Surry, and at the Abbey Church in
Bath June the 27th. 1699.

Shewing that all true Pastors must Preach *Freely*.

By *Jos. Perkins.*

*The Priests Preach for Hire, and the Prophets divine for reward,
and yet they say, is not the Lord among us? Mica. 3. 11.*

L O N D O N.

Printed for the Author, MDXCIX.

P E R I T Y

Church & Belonging

S E T M O N

P R E A C H E D

By J. A. Rogers

L O N D O N

Printed for the Author MDCCLXX

The PREFACE

TO THE

READER.

THe Church of *England* for about Twenty Years has Compell'd me to Preach *Freely*, or for little or nothing, and now some of them blame me for what they themselves have taught me. Must I still be a constant Practitioner of this faculty of Preaching *Freely*, and never become *Proffessor* of the same? I have been compell'd to Preach for nothing many Years, and now by long Practice I have gotten an *habit* of it: And what I then did by constraint, I now do voluntarily: and therefore I hope, 'tis an acceptable service unto God, as being a freewill offering. Here my Adversaries urge, that I was not compell'd to Preach for nothing: for no man compell'd me to Preach at all: And many have advis'd me to throw off my Gown, and take up some other imployment.

I answer, that tho' no *Man*, yet Gods commands, and my own duty and Conscience compell me to Preach, (for woe be to me if I Preach

The Preface to the Reader.

not the Gospel) But ye by denying me any reward, tho' you have not simply compell'd me to Preach, yet have you compell'd me to Preach for *Nothing*. For being in this Calling, I must therein abide with Christ, tho' you deny me a disciples reward, and thereby compell me to get my living by making *Verses*, as *St. Paul* did by making *Tents*. You upbraid me, that 'tis not fit to make Poetry a Trade to get ones living by.

I answer tis not fit to make *Preaching* a Trade to get ones living by neither: But of the two I had rather be a mercenary Poet, than a mercenary Preacher. But what reason is this, to muzzle up the mouth of the Oxe, that is, not suffer me to *live* by the Altar, and yet endeavour to hinder me from providing for me and my Children some other way? Ye have cast me out into the Sea of this World without Cork or Bladder on purpose to Drown me; But thanks be to God, I can now Swim without either, that is, Preach without any reward to support me: And now being thus Skill'd in the Art of Preaching *Freely*, I must teach my Brethren to do so too.

When thou art converted, strengthen thy Brethren.

Jos. Perkins.

Acts,

Acts, 20. v. 33. I have coveted no mans Silver or Gold or Apparel.

That all true Pastors ought to Preach Freely, not for Hire or reward.

WE have Christs exprels command for it *Mat. 10. v. 8. [Freely ye have received, Freely give]* which command the Apostles observed by Preaching the Gospel *Freely*; without respect to any *Reward*. By which means Christ and his Apostles were very *Poor*, and lived by *Almes*. Yet these poor men planted Christianity in the World, which Rich Church-men by their *Covetousness* have almost rooted out again.

Christ the Eternal wisdom of the Father knew well enough that his Religion could not be planted or propagated, if there lay any *Suspicion of Covetousness* on the Preachers thereof. It was the sincerity of the Apostles that added authority to their Words; and therefore St. Paul does so often clear himself from the *Suspicion of Covetousness*; [*I have coveted no mans silver, or gold or apparel. Act. 20. 33. Neither at any time used we a Cloak of Covetousness, God is witness. 1 Thes. 2. 5.* He calls God to witness, which

surely he would not do (saith Bp. *Sanderson*) *nisi dignus vindice nodus*, if it did not highly concerne him to stand clear in the eye of the World in that behalf. *He wrought with his own hands for his living that he might not be burthensome to those, to whom he Freely Preached the Gospel.* (2. Thes. 3. 8.) but that they might know he aimed *only* (as every other true Pastor does) at the benefit of their Souls, and nothing at all at his own *worldly ends*: for thus he saith, I seek not *yours* but *you*: not seeking my own profit, but the profit of many that they may be saved. And again whether those that grasp together *Pluralities* of livings and seek to get into the *richest* Parsonages, are of St. *Pauls* mind or no, I leave the World to Judge. But if they are not of St. *Pauls* mind, they are not worthy to be Christs Messengers. The *Servant* is not greater than his *Lord*, nor the *Disciple* greater than his *Master*. *Christ* had not where to lay his *Head*, lived by *Almes*, went about on *Foot*, and had not a *piece* of *Money* to pay *Cesar* his due, but what he got by working a *Miracle*. Many of our *Pluralists*, &c. Live in stately *Pallaces*, ride in glorious *Chariots*, and have of the Churches *Revenues* some 500 *l.* some 1000 *l.* some many *Thousands* a year. And all this they have as a *Reward* for the good service they do in the Church. This is their *Hire*: And *Christ* himself saith the *Labourer is worthy of his Hire*. Very right.

But what is meant by *Hire* there? You may see, *Mat.* 10, v. 10. where it is explained thus, [*the Work-man is worthy of his Meat.*] and this is the *Hire* *Christ* allowed his *Apostles*: and this was reward enough to satisfie an *Apostle*, because they had the *grace* of *God*, which was *sufficient* for them: But without *that*, 1000 *l.* a year is not enough to satiate the desires of some of our *Preachers*. *Food* and *Raiment* is an *Apostles Hire*: If our *Preachers*

(by

(by what names or Titles soever dignified or distinguished, &c.) can do the work better then *Christ* and his *Apostles* did, then let them in Gods name expect a better reward than they had. I presume, *St. Peter* deserv'd as good Preferment as any Bp. in Christendom, yet saith he, *Silver and Gold have I none*: And I believe, none he desired, but was content with what his Master allowed him, viz. his Food, a slender reward: And yet as slender as this reward was, the Apostles did not do the work for the sake of this reward neither. For no man can be so foolish as to think that the holy Apostles went up and down to Preach for *Victuals*, and to get their *Living* (as many amongst us do get into the Priests Office that they may eat a piece of Bread) this Mercenary Trade of Preaching for *Victuals* had been beneath an *Apostolick* Spirit. No: they did it *Freely* without regard to so much as the Bread they Eat. If they had been such mean *Hirelings* as this, they had been altogether unworthy to be called *Apostles*. This *Hire* came by the by, and was not at all in their intentions; according to that saying of our Lord, *First seek the kingdom of God and his righteousness, and all these things (Food and Raiment) shall be added unto you*. Nay so far were they from seeking to get their *Living*s by the exercise of their Office, that they lost their very *Lives* for the same. And Christ proposeth to his followers not *preferment*, but *Persecutions*: *Behold I send you forth as sheep in the midst of Wolves*.

I do not here condemn all that take *Money* of their *Congregations*. It is one thing to take their rewards, and another thing to Preach and Pray for the sake of the reward. *St. Paul* himselfe sometimes took their Charity, when he knew he might safely do it without danger of being thought covetous: Yet was he always very careful, as to keep his Conscience clear from the *Evil*, so to keep his credit from all appearance of it. When we have so far wrought our selves

selves into the good opinion of our People that they do not suspect us guilty of Covetousness. Then may we safely take their Charitable relief for the supply of our necessaries. But when the honour of God and the safety of Souls ly at stake, and the takeing of money breeds a strong suspicion in men that we are *Covetous*, and that *Preaching* and *Praying* is but *Priest Craft*, and a means only to *enrich* our selves by, we are then bound in Conscience to be very spareing in takeing their Almes, that so we may refrain from all *appearance* of evil. If we will do the work of God *sincerely*, we must overlook all *Rewards*, and suffer no mixture of *felse* Love to mingle with and corrupt our pure *intentions*. That so all men may see our good works, and glorifie our Father which is in Heaven.

I have not written these things to hinder the true *Pastor* from his *Reward*; For the *Labourer* is worthy of his Hire. But then it must be the *Labourer*, and not the *Loyserer*. He that does not *Work*, neither should he *Eat*. The greedy *Pluralist* then that does not the *Work*, but keeps *Journey-men Curates* to *Work* for him, does not deserve so much as the Bread he Eates. And yet commonly, he that works *least*, devours the *most*. This is the common Practice in the present Church, to make *Preaching* and *Praying* a mercenary Trade for Gain, and to keep *Journey-men Curates*. That which was Ordained of Christ as a *meanes* to draw mens Minds off from the *World*, Is it self become (through the cunning of Satan) a mercenary Trade to *gain* the *World*? *Preaching* and *Praying* are perverted from their right *End*, not to gain *Souls*, but to gain the *World*. The Disciples did *forsake* the *World* to follow Christ: These follow Christ for the *sake* of the *World*, or rather *forsake* him like *Demas*, to embrace the present *World*. Christ made his Apostles *Fishers* of Men: Satan has made these greedy

dy Pluralists *Fishers* of Money. If these Men were as good Christians as the *Apostles* they would be content with as small an Allowance as they were: But as far short as they come of them in *Goodness*, so far would they surpass them in *Greatness*. Nay were they as good Men as the *Heathen* Poet, they would be content with Food and Raiment, (as the Apostle also exhorteth)

Mensura ramen qua

Sufficiat census siquis me consulat, edam:

In quantum sitis atq; famis & frigora poscunt.

Juvenal.

He that aims at the wrong *End*, must needs err all the Way, and he that aims at *Honour* or *Profit* by the Ministry, aims at the wrong *End*. He that desireth the Office of a *Bishop* desireth a good work, says the Apostle, he speaks only of the Office and the Work, not the Reward. Some indeed do desire the Office and the Work, but as a *Means* only to attain a further *End*, namely to get Riches. But this is a base Desire and far unworthy an Apostolick Spirit. And that this is the aim of many in the present Church of England, may appear by this, that when they have attained the *End* they aimed at, viz. *Preferment*, they then make but little use of the means, Preaching Praying &c. according to the old Maxim: *Acquisito fine cessant media*. Just like that Cardinal, who to make shew of Humility and Poverty of spirit, was wont to spread his Table with a *Fishing net*; but when he came to be *Pope* he presently left off the *Fishing net*, and being asked why he left off *St. Peter's net*, he readily answered, he had already caught the *Fish*, meaning the *Papadome*. And many of our *Church-men* do the like at present, when they have gotten the thing they aimed at, *Preferment*, they usually neglect the Office and the Work: Perhaps employ some underling *Curate* to do the

work for them, allowing him some petty Wages for the same, reserving the greatest Share to themselves for doing little or nothing: Whereas the *Labourer* and not the *Loyterer* is worthy of his Hire. But what reason is this, that one man should do the Work, and another reap the Profit? To argue the Case a little with you, whosoever you are that employ *Journey men Curates*. If the Curate does the *Work*, for which the Parsonage is given as a *Reward*, why should not he have all the *Reward* that does all the *Work*? But we suppose that the *Curate* is not so good a Preacher as the *Rector*. I answer, you Pluralists are the more to blame for employing such Persons in a Business of so high a concern, as the saving of Souls, that is not so well qualified for the *Work* as yourselves are. If he be worthy of the *Office*, I think he is worthier of the *Reward*, than he that does nothing at all, or but seldom Preaches. If those idle Pluralists that employ Curates, would advance the best men they could to their Cures, it were the more tolerable. But alas! it concerns the Pluralist for his own Credit to provide a Journey man Curate that does the *Work* worse than himself. They always aim to employ greater *Dunces* than themselves, or *like* themselves, according to the Proverb,

Similis simili, & similes habent labra lactucas.

They consider that it would be a Shame for them to be out done by the Curate; and therefore some of them have taken occasion, to dismiss their Curates for Preaching *without Book*, whatever other Pretence they might have. They are jealous of a witty Curate, least he should carry the *Glory* and the *Praise*, of which they are no less *Ambitious*, than *Covetous* of the Gain. Thus *Juvenal* could not endure a *learned Wife*, [*ut solertissimum liceat fecisse Marito*] and the *Indian Queen* would admit

no *beautiful* Women into her Court and Service, least *Joan* should be prefer'd before my *Lady*. Now then supposing we are to Preach and Pray for *Hire* or *Reward*, (which I do deny) What encouragement is here for *Vertue* and *Learning* in the present Church of England, when better Scholars are rejected, and worse admitted into Curacies? Yet thus it is: *Learned* and *Eloquent* men do usually place *dull* sorry Curates to supply their Places, that so the Parishioners may the more admire their *Doctor*, who Preaches tho' but *seldom*, yet abundantly *better* than the *Curate*. They know the Maxim very well *Contraria inter se posita magis elucescunt*.

Therefore that the People may have a better Opinion of their *Doctor* than of the *Curate*, it concerns the *Doctor* to provide a *Curate* that Preaches *worse* than himself. All *Artificers*, as *Shoemakers*, *Tailors* &c. readily employ such *Journey-men* as are most ingenious in their *Craft*: But alas! 'tis quite otherwise in *Priest-craft*: There the Pluralist in the matter of Mens Souls, employ such Journey men Curates as are always *worse* than themselves. Here I could instance in several Particulars, but I spare their Names, one of whom has thrust in a *Thorn* into his Cure, to stop the *Gap*, a sorry Fence, God knows, to keep the Devil out of his Parish. And if *Learned* Men employ such sorry Curates, What can we expect from such as have but little *Learning*? And yet that there are many *Dunces* advanced to *Dignities* and *Pluralities*, is an undeniable and palpable Truth. It is obvious to every understanding Man's Knowledge and Observation, That by *Bribery*, *Symony*, *Affinity*, *Consanguinity*, by *Favour*, *Friendship* and base *Partiality*, very indifferent *Scholars*, and worse Preachers, are hoisted up into eminent Places in the present Church, whilst others that have more *Honesty* and better *Learning*, are in a low and mean Condition.

And

And thus it comes to pass sometimes. A Gentleman has a Presentation of a Living: He breeds up one of his Sons at School; his Son proves a *Dunce*, yet for his Fees gets a Degree and Orders, and then is Presented, Instituted and Inducted into the Living, which another deserves ten times better. Another Marries the Patrons Daughter or Kinswoman, or crackt Chambermaid, and so climbs up into the Fold by S——k Simony: Very few or none come into Preferment for their Deservings; and then they employ Curates like themselves; and then the Church of God is like to be well served.

To prevent these and many other Abuses, I wish that *nothing* were settled upon the Church by *Law*, but that every Parishioner might give the Minister what he pleased; and that the Ministers would think that Christs Command to the Apostle, concern'd them too, *Freely ye have received, Freely give*: Were it thus, none but Religious and Devout Persons would put themselves forward into the Ministry: But now, *Preferment* being settled upon the Church, he that can *get* it has it, whether he deserves it or no. The Riches of the Church are a Bait for Covetousness to Bite at; and the more *Covetous* and *Ambitious* any Man is, the more forward is he to thrust himself into the Ministry, on purpose to serve his own base Ends. For when there is striving for greater Livings, and fat Parsonages, and but little seeking for Poor ones, any Man may easily judge, whether they seek the *Flock* or the *Fleece*, the Salvation of *Souls* or their own *Gain*.

It is reported in *Baker's Chronicles*, That the *Prior* of a certain *Convent* in *England* being dead, many of the *Monks* made great Interest to the King, to get to be *Prior*: But the King took notice of one *Poor Monk* who never sought at all for this Dignity; and asked him,

him, Brother what wilt thou give me to be *Prior*? not one Farthing said the *Monk*, for I can serve God as well, (and with more ease) with what allowance I have already, as if I were a *Prior*. Well then, reply'd the King, I think thou art the fittest man to be *Prior*, and thou shalt be *Prior*.

And certainly that man best deserves to be a *Priest*, or *Bishop*, that least desires the *Profit*; and he that desires it *at all*, deserves it not *at all*. He that makes *Divinity* a Step to raise his *Fortune* by, is altogether unworthy of that high and honourable *Office*. And yet alas! the World is overspread with these *Locusts*, who make Preaching and Praying the servile Instruments and *Trades* to get Riches by. The present Church of England, is quite different from the *Christian Church* in the Apostles times, when they Preached *Freely*, (as Christ commanded them) and their Flocks as *Freely* supported their Pastors. Here was no pulling and halling of Duties, from the Congregation by quarrellsome Suits of *Law*, but all of them resembled God their *Father* in giving *Freely* to each other, the Pastor his *Spiritual* to his Flock, and they again as *Freely* their *Temporal* to their Pastor; without the least strife or constraint. God grant to us the same Spirit, that we may be not noly Professors of Christianity, but Christians indeed, and make it appear by our Works, that we have not only the shew, but the power of Godlyness.

Now let us consider the ill consequences and effects of this mercenary Trade of Preaching for gain. All that do this, are *Hirelings*, and therefore no true *Shepherds*: And Christ tells us, that the Hireling fleeth when he seeth the *Wolfe* coming, because he is but a *Hireling*: and so the *Wolfe* scatters and devours the Sheep, Just so do all mercenary Preachers, seeing the *Wolfe* of Popery or Persecution coming, presently fly from their own principals, giving way

to the *Wolfe*. For what cares the Hireling so long as he has his *Hire*? He matters not which *Master* he serves, *God*, or *Satan*. Whereas he that is content to Preach *Freely*, and has no Preferment to *lose*, has no temptation on him, to make him *sack* about every time the wind Turns, like the *Vicar* of *Bray*, but stands immovable like a *Rock* in the midst of the *Waves* of this troublesome *World*.

This mercenary Preaching for gain, hath caused a very great decay of Piety and Religion amongst all men. For men observing the minds of their *Teachers* set upon this *World*, are apt to believe that there is no *other World*, and that the *Resurrection*, a *future State*, *Heaven* and *Hell*, are but *Chymera's* and *Fables* invented by Priests, as I have heard an *Athiest* affirm, who told me, One bird in *hand* (meaning the present Life) is better than *two* in the bush, (meaning the Life to come) I am afraid that the Covetousness of Church-men Imbracing this present *World*, has most powerfully taught *Atheism* and *Irreligion*, Their Examples overthrow their Doctrine.

Quid verba audio, facta cum video?

'Tis in vain to Preach against *Covetousness*, (which no man that has his mouth stopp'd with 2 or 3 Steeples can well do) if it appear that our very *Preaching* is but a means to gain *Riches*, and an effect of *Covetousness* it self. This Preaching for filthy *Lucre* has in a great measure evacuated, enervated, and made void the Gospel of *Christ*, so that it cannot have that influence upon the *Hearts* of men as it had in the primitive times, when it was *sincerely* Preached, without any *other* design save the *honour* of *God*, and the *Salvation* of *Souls*. And it will never recover its strength and efficacy again, till it be Preached by such Persons as have indeed renounced the *World*, and shew the same

same heroick and Apostolick Spirit, that was in St. Paul and the other Apostles, who had not an Eye to the *World*, but only to God and his *truth*. He that pretends he aims at *both*, the saving of Souls, and his own gain, seems to me as strange a Prodigie as *Jannus*, having *two Faces* that look *East* and *West* at the same time. For who can look at two objects so directly opposite as God, and the *World*? Tis the *intention* that has the greatest force to render an action good or evil. If in our Sermons we aim at *Profit* or *ap-
plause*, or *any thing* save the *glory of God*, and the *benefit of
Souls*, then are our affections *insincere*, and will prove as
unacceptable to God, as *unprofitable* to men. If thine *Eye*
be evil, thy whole *body* is full of darkness. If the *inten-
tion* be naught, *all is naught*. They that follow Christ,
and Preach for the sake of *gain*, and to grow *Rich* by the
Church renews, are like *Judas*, who followed Christ,
that he might *get* something by him. The *other* Apostles
forsook all to follow Christ: but *Judas* followed him for
the *sake* of gain. First he got to be *Purser*, and to carry the
Poors bagg, (the *Treasure of the Church*) from whence
he was wont sacrilegiously to filch and steal, and at
last sold his master outright for ready money. Just so
do all covetous Church men creep into the Church, on
purpose to enrich themselves by the Churches renews,
and when they can get nothing any longer by defending
the truth, you may observe them to fly from the truth, and
deny their own Principles. When they are like to come
to any loss for Christ's sake, they will readily betray his
truth either by *silence* or *contradiction*. But he that Preaches
Freely, is safe from being tempted to be a *Turn-coat*, or a
time-server, or *man-pleaser*. He that Preaches *Freely* in this
sence, may also Preach *Freely* in another sence, that is to
say, with greater *freedom* and *Liberty* of Speech, than the
hiringling,

hireling, who is affraid to speak the whole truth for fear of displeasing *men*, and so losing his Hire.

Brave and noble was the intention of *Hannah*, in dedicating her young Son *Samuel* to the Lord, not to get his living by his service at the Altar: *Base* and *ignoble* are the intentions of all those parents, who breed up their Sons at Schools and Universities, on purpose to provide for them in the *World*, and to raise their *Fortunes* by the treasure of the Church, by bestowing on them such livings as they have in their own gift: by which means those that are fitter for the Office, are shut out.

As for *Simony* (falsly so called) who knows, not that it is a common practice in the present Church? Can it be imagined by any thinking man that a *Patrone*, who gives a great *summe* of *money* for the advowson of a Living, will be so simple as to give a Presentation for *nothing*. No: He that *buyes* the Devil (as we say in the proverb) must *sell* the Devil too. And then the worst man must have it: For no good man will be guilty of *Simony* and *Perjury* withall, for the sake of the best Living in the world. We all justly condemne that *Cardinall* who gave himself to the Devil to be *Pope*: But he is a *worse* fool that gives his *money* to the *Patrone*, and his *Soul* to the Devil by *Perjury*, for the sake of a Parsonage or Vicaridge. And when we observe that meer *Ignoramus*'s are in great Livings, and *wiser* men shut out, every one of sence may well imagin, that not their *vertue*, but their *money*, advanced them to the same: and then the Church is like to be served well, when he that should Preach against *covetousness*, *Perjury* and *simony*, is himself a covetous *Perjur'd simonist*, and deserves rather to stand in a *Pillory* than a *Pulpit*. Alas! 'Tis not the *holy spirit* of God calls these men to the Ministry, but *Covetousness* the root of all evil.

Wherefore to avoid all these grievous Sins, we must shun

thun Covetousness (for they that will be rich, fall into Temptation) and Preach *Freely*, and when we have so done, we must still say, we are *unprofitable* Servants, we have done what was our *Duty* to doe. They that Preach for reward, Christ will say unto them as he did to the *Pharisees*, they have their reward, and all the reward they are like to have in this Life. But he that is content with his allowance of *meat* and *livery*, in the mean time, shall in the end, when he has done his Days work, receive an unmeasurable reward, even *Eternal Life*. And as he did the work *Freely*, not for the sake of reward, so shall God *Freely* give him a reward, not of *Merit*, but of *Grace*.

I shall now answer some few objections, that may be made, and then conclude.

1st. They will object, That this Preaching for *nothing* will make us *Poor*, and thereby *Contemprable*.

I answer, the Apostles were *Poor*, yet very *honourable*. But by your own objection, you tacitely confess, that 'tis not your *Virtue* or *Worth*, but your *Riches* that renders you *honourable*: and then the respect and honour you have, is not given to you, but to your *money*. When an *Ass* went through the City with a golden *Image* on his back, the superstitious People fell on their knees and worship'd: The silly *Ass* thought they had worship'd him, whereas they worship'd only the golden *Image* on his back. Just so the common People do honour and worship Rich Church-men for the sake of their *God*, their *Mammon*, their *Silver* and golden *Images*.

Consecram Argentum in titulos faciesq. minutas. Juvenal.

2^d. they object, That the Apostles were *Rich-men*; Had they not more than any of our Church-men? for did not many men sell their whole *Estates*, and bring the price thereof, and *laid it at the Apostles feet*. Acts. 4. v. 37. Very true.

But the Apostles were not much the *Richer* for it: For they were not so good *Husbands* as to *Packet* it up, (as our Priests, &c. do) but *distribution* was made for the relief and necessity of the Poor Christians, according as they had need. *v. 35.* Let them look to it, that appropriate to themselves the *Revenews* of the Church, which were given by Religious *Papists*, and put into the hands of Churchmen, not that they should, like *Judas*, convert it to their own *private use*, but imploy it to the *relief* of the Poor.

3ly. They object, that they have not received their talent *Freely*, (as the Apostles did) but that they gave money for their *Learning*, for their *Degrees*, for their *Orders*, *Licences*, *Institution*, *Induction*, and (I believe they may truly say) for their *Presentation* too. And how do we receive *Freely* then.

I answer, They are very ungrateful to God, who deny him to be the Author and giver of every good thing we *lawfully* enjoy. He gave us all things *Freely*, and we are ungratefull if we do not *Freely* give to him, what he has so *Freely* given us.

If they get into the Church by *Bribery*, *Simony*, *Perjury*, or any other *unlawful* way, they may not thank God, but the *Devil* for it; and he will upbraid them with it afterwards to their *shame*, that he made them *Rich*.

4ly. They object, that *they* that *serve* at the Altar, should *live* by the Altar: And Bp. *Sanderson* saith, that since God himself has ordained *Wages* to him that labours in his work, he may not only *expect* it, but even *exact* it too, from those that would *unconscionably defraud* him thereof.

I answer, They that *serve* at the Altar should *live* by the Altar; But can they not *live* without 5 or 6 hundred, or a 1000 *l.* or 4 or 5 Thousand pounds a Year? If they expect, or exact *more*, than what is enough to keep them and their Families

Families *alive*, they expect and exact more than God has allowed the very Apostles themselves. But to return your objection on your own heads, if they that serve at the Altar, should *live* by the Altar, why are you so unreasonable, as to deny your Journey-men, that serve for you at the Altar, to live by it, but are many of them forced to get their livings by teaching School, or some other way.

I allow then, that if unconscionable men will deny you your *Meat* and *Cloathing*, you may exact it of them, (provided you *Labour* in the Work) But I think it were better (by Bp. *Sandersons* leave) not to goe to *Law* with ungrateful People for a little Victualls and Drink, but rather (as Christ commanded the Apostles) to shake of the dust *from* your *Feet*, as a *witness* against *them*, and so leave them.

By all that has been said, I hope it appears plainly, that it is the *Duty* of Christ's Ministers, (notwithstanding God has allowed them *Food*, &c.) to execute their Office *Freely*, without respect to *that*, or any *other reward*; when we have done thus, we must yet confess we are unprofitable Servants, we have done but what was our *duty* to do, and *woe* be to us (as *St. Paul* said of himselfe) if we Preach not the Gospel, and that *Freely* too. Were this lesson well learned of us, there would be no striving after *Pluralities* and *dignities*, no *Bribery* nor *Simony* nor *Perjury* in the Church, but that a *righteous*, and *gracious*, and *learned* Person that is *Poor*, might as soon be advanced to a Bishoprick, as an *ignorant*, *covetous*, *ungracious* Person that is *Rich*. They that seek for Rectories, Vicaridges, Bishopricks for the sake of *gain*, are no better than those that followed Christ for the sake of the *Loaves*: And are no better then the *Heathens*: (for after all these things do the *Heathens* seek.)

When Christianity began to Flourish, and Kings and Emperours to embrace the Christian Faith; and out of their zeal for Religion, made Laws for the support of Church-

Church-men, and admitted none into Offices but Christians; many wicked Persons professed themselves Christians, meerly to get Offices and Preferment; just as our Sea and Land Captains and Officers, who living in a constant and habitual Practice of Cursing, Swearing, Blaspheming, &c. do yet take the Communion to qualify them for the King's Service. So ungodly Men scrow themselves into the Ministry for the sake of Gain: *Ungodly* men I say, for no *godly* man desires the Office of a Bishop or Priest, for the sake of filthy Lucre. I am sorry that the *Liberal Arts* should become *servile*, and *Divinity* it self made a *Slave* to *Mammon*. I am sorry that the pretended *Disciples* of Christ, should strive to be so very much Richer than their *Master*; and they that are not so good Teachers as the *Apostles*, should yet desire to be so very much *above* them. I am sorry that Covetousness has crept into the Hearts of Church-men: 'Twas the Covetousness of the Clergy brought in those abominable *Errors* into the Church of Rome; as *Purgatory*, *Praying* for the dead, *Indulgences*, *Pardons*, and *Intercession* to Saints, by which means they gull'd and fool'd the ignorant deluded vulgar, and got much of their Lands from them to the Church: Yet these Popish Bishops and Kings, did great works of Charity, with what they by their cunning Devices got from the People: They Built and endow'd abundance of Colledges and Schools, Hospitals and Churches. But the Protestants, that have these things at present in their Possession, do make a worse use than those Papists did; for these employ the same to the support of their own Pride and Luxury.

'Tis Covetousness makes the Roman party strive to bring in Popery again, that so they may recover their ill gotten Lands. 'Tis Covetousness in the adverse Party that

that makes them prick up their Ears, with hopes one time or another to get uppermost; that they may enjoy the Riches of the Church: All quarreling berwixt these *Parties* about *Religion*, is but like that of *Rivals*, contending for a *Rich Lady*, take away her *Dowry* and her *Covetous Rivals* will soon quit their pursuit. *Veniunt a dote sagitta.* None will follow her for her Beauty or Virtue. Just so let the Church be made *Poor*, and disrobed of her gorgeous Ornaments, and then you shall see, these false Lovers will soon forsake her. He is the *true Lover* only that Preaches freely, and loves Religion, not for her *Riches*, but for her *Beauty of Holiness*. Great is *Diana* of the Ephesians! Thus they cryed out, not for *love* of the *Goddesse*, but for fear if her Worship ceased their *Gain* and *Proffit* would cease together; 'Twas for the sake of *Gain* that they served a *false Goddesse*: 'Tis for the sake of gain that Covetous men serve the *true God*, as the Devil falsely upbraided *Job*. A true Church-man, (and every true Christian) must look higher than the things below, and be content to *suffer* for Christs sake, proposing to himself *Afflictions*, *Reproaches*, *Poverty*, yea and *Death* it self, if the honour of God and the defence of his Truth require it. For the true Pastor, as he ought not, so neither can he reasonably expect to grow rich in this World; because his business is to rebuke Sin, and not to please men by flattery or connivance. Now 'tis not reasonable to think that such a Reformer should have much favour from the World. No, they that tell Truth, shall be fed with the bread of *Affliction* and the water of *Affliction*, whilst the *false Prophets* shall be fed at *Jezebels Table*. The World loves the *Hireling* best, because the *Hireling* always Preaches *pleasing* things, otherwise they know they shall forfeit their *Hire*. Thus

they have their great Livings, not for declaring the whole Truth, but for holding their Tongues, just as a false Witness is suborn'd or hir'd to be silent when he should speak the Truth. The Devil sometimes gives Church-men great Livings to stop their Mouths, that they may not Preach against *Popery* or *Rebellion*, or any work of Darkness, that Satan the Prince of Darkness is about. Just as the Thief in the Fable, offered the Dog a piece of bread to bribe him to forbear Barking. A true Witness will speak the Truth without being *Hired* to do it, but a false Witness must be suborn'd and *Hired*, and these *Hirelings* are the only Favourites of the World: The people love the *Hirelings*, because they flatter them, but hate the true Pastors because they boldly tell the unpleasing Truth: According as the Prophet *Jeremiah* has said, *cap. 5. 30. 31. A wonderful and horrible thing is committed in the land. The prophets prophesse falsely, &c. and my people love to have it so: &c.* The *Hireling* sells his Sermons at as dear a rate as he can; and we say in the Proverb, *Magis illa juvant, quæ pluris emuntur.* Things dear bought, are good for Ladies; those delicate people that cannot endure the severity of Gods Truth, are best pleased with those temporizing fawning Chaplains, that sow Pillows, and daub with untempered Mortar. A *Hireling* by corrupting the Word of God gets Preferment, but a true Pastor like *John the Baptist*, sometimes loses his Life for telling the Truth.

If Christ whipt out of the Temple, such as Bought and Sold there, What shall become of them that Buy and sell the very Temples themselves? What shall become of them that Sell their very Sermons and Prayers, &c. What shall become of them that turn the holy Calling into a mercenary Trade for Gain?

I for my part am no *Hireling*, but a Member of that pure and unspotted Church, all whose Sons resemble their heavenly Father, in giving *Freely* what he has freely given them. For as God has freely given to us life and being, and all things, yea and his own Son *Freely*, so does every one of his Children, freely impart and communicate to each other. 'Tis not the *Prayers*, nor *Ceremonies*, nor *Articles*, nor *Homilies* I Object against, but the *Pride* and *Covetousness* of the present Church.

And therefore that Church, wherein *Preaching* is made a *Trade* for gain, that Church wherein *Dignities* are bestowed by *Partiality*, that Church wherein there is no respect to *Learning*: That Church which forbids *Marriage*, that Church which *Beats* and *Banishes* her *Pastors* for Preaching the same sound Doctrine she pretends to maintain, that Church wherein *Buying* and *Selling* of Parsonages, &c. are constantly practiced, that Church that takes no Care of her own, namely those of her own *Household*. I do renounce, with all the covetous Desires thereof, as being fully perswaded, that the nearer to this Church, the farther from God.

Ad Concionatores Mercenarios.

Presbyter Argento conductus Rostra fatigat :

Præmia scitollas, Presbyter ille silet.

Ullum facundum fulvi spes reddidit Auri :

Hac demptâ taciti Piscis ad instar erit.

Histrion, Tibicen, Cantores Causidiciq ;

Hi vocem vendunt, Presbyteriq, pij.

Unicus est Vates contemptus ridiculusq ;

Officium tantum, Præmia nulla petit.

Sol non conductus præbet sua lumina Mundo :

Et non conductus munere fungor Ego.

To the Mercenary Preachers. In English thus,

By bribes of Silver Priest is Hurd to Preach :

Take away those, and he'll no longer Teach.

Alas!

Alas! 'tis *Money* makes him Eloquent:
 His Voice is gone when *golden Hopes* are spent.
Actors and *Fiddlers*, *Songsters* *Pleasers* do
 Their Voices sell, and so do *Preachers* too,
 One *Prophet* vile, and scorn'd, yet has regard
 To th' *Office* only, not to the *Reward*.
 The *Suns* bright *Flames* to *Mortals* *Freely* Shine:
 And whilst I *Preach* for *nothing*, so do mine.

—— *Loricpedem Rectus derideat, Aethiopem albus.* Juvenal.

The names of some of those Places where *Jos. Perkins*, has Preach-
 ed *Freely*.

Westminster Abbey	1	Tootin	6	Wiltshire.
Lincolns Inn	2	Epsum	20	West-grimstead.
Trinity Chappel	1	Ewill	20	Essex.
Oxenden Chappel	2	Astead	3	Mersea Island.
Knights bridge about	20	Claunon	1	Oxfordshire.
St. Fosters	1	Oakwood Chappel	9	Coggs and other adja- cent Places
St. Catherine Colemans	2	In Kent,		
Wappin Chappel	1	Deptford	1	Binsley
Marabon	4	Woolwich where I was	1	Hinckley
Hogsdon Hospital	1	Banished.	20	St. Bartholomews Hol- pital
White Chappel	1	Eltham	1	Gloucestershire.
In Middlesex.		Hampshire.		Wickwarr, where I was
Teddington	1	Winchester	1	Beaten for my Pains
Brentford	2	Portsmouth	1	Addersley
Fulham	1	Kingston	1	Newington
Chelsea	6	Southampton	5	A Chappell near New- ington
In Surrey.		Pear-tree	4	Bath Abbey
Kingston upon Thames	2	Abbots Ann	9	Bath Abbey
Peterston	1	Amport	2	Bath Abbey
Battersea	8			June 27

About 7 or 8 hundred times in all, and yet I am not weary of well doing.

—— *Ingratum dicas, omnia dixeris.*

F I N I S.

The Author of this Book, wears a white Scarfe and Girdle; as the Badge
 of his Profession, and to distinguish him from all *Hirelings*.